

# The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. III.

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## PROCEEDINGS OF THE DOMESTIC COMMITTEE.

### MONTHLY ABSTRACT.

*February 19, 1838.—Stated Meeting.*—The Rt. Rev. Bishop Onderdonk took the Chair.

The Secretary and General Agent reported his correspondence; and that he officiated in the morning of Septuagesima Sunday, February 11th, in Trinity Church, in this city; and in the morning of Sexuagesima Sunday, (yesterday,) in St. Paul's Chapel; the collection being in the former \$175; in the latter \$180.

Fulton and Independence, in Missouri; Fort Leavenworth, in the Western Territory; Mishawauka and Fort Wayne, in Indiana, were severally adopted as stations.

Pekin was connected with Tremont, in Illinois, as a station. The Rev. W. Douglas was appointed a Missionary in Illinois.

The Rev. Mr. Cadle was requested to regard Prairie Du Chien, W. T., as his principal station, and to give a portion of his time to Cassville, and other places.

Princeton and Eddyville, in Kentucky, were adopted as a station.

The Rev. Thomas E. Paine was appointed a Missionary in Kentucky.

A concurrent circular letter to the parochial Clergy was unanimously adopted. (*See Editorial.*)

Selma was connected with Hayneville, in Alabama, as a station and the Rev. Mr. Wright, late Missionary at Demopolis, transferred to this station, at his own request.

At the request of Bishop Griswold, the Island of Nantucket, Massachusetts, was adopted as a station, and the Rev. Moses Marcus appointed a Missionary in the Eastern diocese.

*March 5.—Stated Meeting.*—The Rev. Mr. Richmond was called to the Chair.

The Secretary and General Agent reported his correspondence, and also, that he left the city for Washington, on the 22d

ult., from whence he had returned to-day; that on Quinquagesima Sunday, February 25th, he preached in the morning, in Christ Church, Georgetown, D. C., the collection being \$40,32; in the afternoon, in Christ Church, Washington, collection \$26; and at night, in Trinity Church, collection \$31,42. The first Sunday in Lent, he officiated in St. Paul's Church, Philadelphia. No collection was made; but the appeal is to be followed by the introduction of a plan of systematic charity.

The Secretary and General Agent further reported, that during his stay in Washington, he was engaged in gathering information with respect to various tribes of Indians in the Far West, and submitted at large the result of his investigations, and suggested certain measures for consideration, which were referred to the appropriate Committee. (*See Editorial.*)

*March 9.—Special Meeting.*—The Rt. Rev. Bishop Onderdonk took the Chair. No business of importance was transacted.

## PROCEEDINGS OF THE FOREIGN COMMITTEE.

### MONTHLY ABSTRACT.

*February 20, 1838.—Stated Meeting.*—The Rt. Rev. Chairman present.

A Committee of Conference, (previously appointed jointly with the Domestic Committee,) in reference to auxiliary parish aid, reported, that after holding two meetings, at each of which the Rt. Rev. Chairman of the two Committees had, by invitation, attended, they had agreed to recommend that an address, accompanied by respective statements of the operations of the two departments, should be forwarded in behalf of the Committees to the parochial Clergy. The address, &c. was submitted, with a blank form for a parochial return of the amount to be expected in aid of the general Missions of the Church. The adoption of this document by the Domestic Committee, was unanimously concurred in, and it was ordered to be printed, signed by the Secretary and General Agent, on behalf of this Committee, and forwarded to the parochial Clergy, in concert with the Secretary and General Agent of the Domestic Committee.

The Rev. Dr. Hawks having declined the appointment as second preacher before the Board of Missions, the Rev. Dr. Stone, Rector of St. Paul's Church, Boston, was unanimously appointed.

Henry Cary, Esq. having tendered his resignation as Treasurer of this Committee, Charles J. Aldis, Esq. was chosen in his place.

A vote of thanks to Mr. Cary, for his gratuitous and valuable services while Treasurer, was subsequently passed by the Committee.

*March 6, 1838.—Stated Meeting.*—The Rev. Dr. Milnor in the Chair.



Due notice having been given, the Committee proceeded to fill the vacancy in their body, when Marinus Willett, M. D., of this city, was unanimously chosen.

A letter from the Rev. Dr. Stone was read, accepting his appointment as substitute to the annual preacher before the Board of Missions in June next.

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## OFFICIAL CORRESPONDENCE.

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### DOMESTIC.

#### MISSOURI.

FROM THE REV. C. P. HEDGES, MISSIONARY AT PALMYRA AND HANNIBAL

*Palmyra, Jan. 13, 1838.*

About four weeks ago it was the will of the Father of mercies to visit me with a very severe inflammatory fever, which was occasioned by an unusual exposure to the cold, and from the time of my attack to the present, I have been almost entirely confined to my bed and chamber, and even now I find myself unable to write a sufficient report, and indeed I feel that all that I can do at present is, to make a statement of some facts in relation to the prospects of my congregations.

It is now nearly a year since I commenced my labors in this town. In reviewing the past year, I certainly perceive many things, over which I can truly mourn. It grieves me that I have not been more laborious for the cause of Christ and the Church, and that my efforts have been so little blessed—and especially do I regret the necessity which compelled me to remain so long in Virginia, whither I was obliged to return for my family, by which my congregations were deprived of my services for several months. But notwithstanding the many discouragements which I have met with, I have many reasons for the liveliest joy and gratitude. It affords me a pleasing reflection to recur to the fact that I was used by Providence as the humble instrument of bringing into the fold of Christ, a small, but influential family, (a man and his wife) who are truly worthy members of the Church. They are the only persons I have received as communicants for the first time; I have received several other communicants who have removed here from other Episcopal congregations. The whole number in Palmyra and the neighborhood, is fourteen. In Hannibal and the neighborhood, there are five communicants. I have baptized one adult and one infant. In Palmyra, we have a Sunday school containing at present, about thirty scholars and eleven teachers. The ladies have a sewing society, the profits of which are appropriated to the building of the church. I officiate alternately in Palmyra and Hannibal on Sundays, and lecture every Wednesday night in Palmyra. In relation to Hannibal, I am of the decided opinion that our Church will increase there. Our members and friends in that place,

promise to erect a temporary church in the spring. The prospects of the Church in this place are good, yet there are several circumstances which may prevent its speedy growth. We have already obtained some funds for the erection of a church, and we are making efforts to raise more. I think we shall commence it early next summer.

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KENTUCKY.

FROM THE RT. REV. B. B. SMITH, D. D.

*Lexington, Nov. 20, 1837.*

I know not whether your Society is in funds or not, to continue the stations, or make the appointments which I have requested. Our plans and our necessities, however, oblige us to hope for the best, and to take every step, as if you were not distressed with any embarrassments. What we shall do if this hope fails us, God only knows. The Rev. Mr. Nash goes to a station which, above any other ground, except Smithland, known by me to be occupied by your Society, I think to be Missionary ground; such ungodliness and disregard of the Lord's day, and of every thing sacred prevailing there, as you might expect in a western river town, without any place of worship, or any settled minister. The claims of Frankfort are urgent.

*Jan. 3, 1838.*

I humbly trust in God, that it may be in your power to make the necessary appropriations, as the places named as stations must, with the exception of Cynthiana and Leesburg, be abandoned, unless the stipend is granted.

*Jan. 17.*

After many and long continued discouragements from the extreme difficulty of obtaining Missionaries for the infant stations of this remote diocese, it has pleased the Great Head of the Church to put it in my power, within a few months, to recommend four to your attention; three for former vacant stations, and one for a new. I have now the happiness of recommending the Rev. T. E. Paine as a Missionary, and that a new station be made, to consist of three rising villages in the Green River county, Princeton, Cadiz and Eddyville. These towns are relatively situated thus:—Princeton, the centre of the Mission, and [to be the] residence of the Missionary, the county seat of Caldwell; Cadiz, the county seat of Trigg, fifteen or eighteen miles distant, and Eddyville, ten miles off a flourishing river settlement in Caldwell. Princeton and Eddyville are almost entirely destitute of regular ministrations, and from their vicinity to Smithland and Hopkinsville, they are fitted to form desirable connecting links between those flourishing stations. My only fear now is, that the greatest difficulty having been overcome in obtaining, at length, a suitable Missionary, the hope of our infant diocese will once more be blighted, by the want of funds, on your part, to adopt and sustain these stations. But, commending them to your foster-



ing care, and looking up to Heaven for His guidance and blessing, I will once more rebuke my despondency.

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FROM THE REV. F. B. NASH, MISSIONARY AT PADUCAH.

*Paducah, Dec. 29, 1837.*

I arrived at this place on the 28th of November, and have preached regularly since that time, with one exception, twice a week. Paducah, as you are probably aware, is situated at the junction of the Tennessee with the Ohio. It has grown quite rapidly for three or four years past. It numbers, at present, some twelve or fifteen hundred inhabitants, and must, from its locality, in the course of time, be a place of some importance. There is at present no house of worship in the place. The court-house has been the place for holding the services of all denominations; but being without a fire-place, it is of course quite uncomfortable in the winter. I preached there several times after my arrival; but I now have services in a large comfortable room situated in a central part of the town, the use of which, during cold weather, a friend was so kind as to offer me with liberty indeed to occupy it as long as I chose. My congregations have been thus far, large and attentive. As yet I have found no member of our Church, and but few who can be said to be any ways attached to it. But there is an abundance of materials. The bulk of the inhabitants, including the most influential, have no partialities for any particular denomination. These will be as likely to encourage the establishment of our Church here, as that of any other; if not, indeed, under existing circumstances, more so. I have seen nothing peculiarly discouraging. It will require time to accomplish much. But gradually I trust, through the blessing of the Lord, the Church will gain a foot-hold. At all events the labors of a Missionary cannot be thrown away in this community. In addition to my duties here I shall endeavor to make a tour in the course of the winter, through one or two of the neighboring counties. There are several villages upon the Mississippi, some thirty or forty miles from this, at one of which, I am informed, there are several Episcopal families. I hope to be able to pay them a visit soon.

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TENNESSEE.

FROM THE RT. REV. JAMES H. OTEY, D. D.

*Columbia, Dec. 26, 1837.*

Your favor of the 8th instant was received a few days ago, and I have now to acknowledge, with gratitude, the sense of the obligation I feel to the Committee for the promptness and liberality with which they have acted upon my suggestions. I did not know until two or three days ago, that our Missionary collections had not been paid into the hands of Gen. Tappan. They will be, the first time our collector or depositary goes to Franklin, probably

next week, or sooner. The whole sum ought to amount to near \$400. I am now awaiting the rise of water in the Cumberland river, at Nashville, to procure a steamboat passage to the South. I shall stop a few days at Randolph to consecrate the church, and at Memphis. The congregation of Memphis have lately purchased a lot, and are determined to build, if they can procure a minister. From Memphis I shall proceed to visit the churches in Mississippi, and then taking Mobile in my way, shall (D. V.) go to Florida for the performance of Episcopal services in that territory—thence, perhaps, to Columbus and Macon in Georgia, and take the congregations in middle and northern Alabama in my way home. I have been pressingly urged to take this long journey for several months past, by the ministers and other members of the Church in the places and regions mentioned, and been called on by the ecclesiastical authorities, where there are such, to come. I almost shudder at the contemplation of what is before me in so extended a route, but it seems that no one else can or will go. I have written to Bishop Kemper, asking him to go with me and divide the work—and my only hope of assistance is from him. I shall write to you as opportunity shall serve, and give you such information as to different places as I can gather, and as may strike me as likely to be of value to you. I shall endeavor to do something also for the funds of the Domestic Committee, and for the Spirit of Missions. [*See Editorial.*] Mr. West proposes to leave Jackson in February, upon business which compels him to go to Pennsylvania. I hope you will remember that Jackson in population and in the intelligence, &c., of its people, is considered the first place in the Western District of this state. I do not know that it is the most important point for us to occupy; but I do think it is worthy of most serious attention; and if an active, faithful and experienced clergyman can be secured for it, let it be done by all means. He will be sustained liberally by the friends of the Church there.

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FROM THE REV. S. G. LITTON, LATE MISSIONARY AT LA GRANGE.

*La Grange, Jan. 1, 1838.*

I herewith forward you my final report to the Committee. The past quarter I have been engaged as usual, at this place and Somerville. The prospects of the Church at La Grange are as flattering as could be expected. During the visitation of our Bishop, there were five more confirmed and added to the communion. We now number twenty-three communicants, five having removed within the last year. We purpose commencing our church in the spring, and hope to have it ready for consecration during the fall. Thus, under God, and by the well-timed aid from the Committee, has the Church been established here, and will, we humbly trust, be the ark to which the rising generation will repair from the many innovations that seem to spring up daily and spread wild and unintelligible doctrines far and wide on



every side. I am happy to say that my little flock think themselves able, not merely to build a temple, but also to furnish a competent support for their minister. And while I say thus much for La Grange, I wish I could say something more encouraging for Somerville. Could the Committee place a Missionary, having his residence there, it would not be very long before he would be able to build the Church up at that place. The inhabitants would need some aid in his support, but they would not be found at all penurious, could they procure a minister whose talents and habits would render him acceptable to the people generally. Little good, I conceive, can be effected where the Missionary, in consequence of other necessary and important duties, can merely hold service once or twice a month, and then after this duty performed, is compelled to leave them at, perhaps, the very time he ought to be with them. I would prefer rather, for lasting benefit amongst my people, one half hour's sermon by the fire-side than half a dozen sermons from the pulpit. This, I have no doubt, is the experience of every parochial minister, and it is in consequence of this *fire-side* preaching being *necessarily* dispensed with that we find those stations, which have not the benefit of the Missionary's residence amongst their people, do not increase in equal proportion with those where the minister resides, where he becomes well acquainted with the people at large, and especially with the feelings, the domestic joys and griefs of his own charge. In taking leave of the Committee, I have to thank them for their liberal aid in hitherto supporting the Gospel in this region, and to express the hope that they will leniently look upon the humble labors of their Missionary. I shall write in a few days in reference to Holly Springs, a town in Mississippi, twenty-five miles south of me. It demands immediate attention from the Committee. I pray that God may bless their praiseworthy efforts in building up the waste places of Zion elsewhere, as in the little but beautiful village of La Grange.

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MISSISSIPPI.

FROM THE REV. M. L. FORBES, MISSIONARY AT COLUMBUS.

*Columbus, Dec. 25, 1837.*

We have been progressing with our church edifice slowly, but I am sorry to inform you, although I intend to open it next Sunday for worship, it is still incomplete. It is neither lathed nor plastered; but we intend using it, having become tired of paying rent for the house we have been occupying. On the 12th of last month, I administered the Lord's Supper to twenty-two persons. Nearly half of this number came forward for the first time, and professed their faith in, and attachment to Christ. It was a most interesting and solemn scene—the house full—all eyes fixed—and every thing quiet as death. It was the first time the ordinance had been administered in this

place by an Episcopalian, and the first time I ever attempted so deeply solemn a work. You can imagine my feelings much better than I can describe them. It is a position in which a minister cannot help feeling, and feeling deeply too. May God grant that that scene may prove of lasting benefit, as well to the receivers as to the dispenser. We have from ten to fifteen candidates for confirmation, as soon as we can procure the presence of a Bishop. The Bishop of Tennessee is expected soon among us. May God send with him salvation to many.

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FROM THE REV. R. H. RANNEY, MISSIONARY AT GRAND GULF.

*Grand Gulf, Dec. 30, 1837.*

In a former report you were informed of the causes which induced me to devote a portion of my time to St. Francisville. During my four months residence at that place, I held divine service and preached once, sometimes twice, on every Lord's day except one; being that day confined to my bed by slight illness rather than sickness: for my "severe attack of the fever of the country" was only two days confinement to the bed, after having endeavored ineffectually for a whole week to throw off the disease without the aid of a physician. I celebrated the Holy Communion four times:—(once in a sick chamber)—one person was added to the communion. I performed but one baptism—an infant—on the same day that I buried its mother. The child was taken to New-Orleans, and died in a few weeks. I united one pair in holy matrimony: buried nine persons. Many died and were buried without my knowledge, it not being customary to invite a clergyman to attend. Several times I heard it spoken of as a novel thing to have a clergyman attend a funeral, except of some extraordinary person; and that no clergyman of any denomination was accustomed to do it. I however availed myself of every opportunity to do so. At the houses of the deceased I invariably used the service to be found in the Clergyman's Companion, and delivered a short extemporaneous discourse to the attendants. I likewise made use of every lawful means in my power to conciliate and gain the confidence of the inhabitants, taking care neither to sacrifice principle nor appear to do so. And though such a course is always obligatory upon the gospel minister, being demanded both by the "wisdom of the serpent" and the "harmlessness of the dove;" I felt myself the more bound to do it from the circumstances of the society in which I was placed. Probably not more than one third of the inhabitants either of the town or country attend church at all: of these a large majority prefer the Episcopal Church, and many will attend no other. I therefore think it exceedingly important that this place should be filled by an Episcopal minister; for he has access to many hearts which are closed to others. He will be entirely supported by the parish. I left St. Francisville with much regret, and especially do I feel most grateful to Mr. James



J. Weems, Esq. and family for their great kindness and liberality in taking me into their house and anticipating my wants. Mr. and Mrs. W. are zealous members of the Church, and I am happy to say that their "zeal of God" is "according to knowledge"—a zeal which manifests itself in deeds of active benevolence as well as in an external profession of religion, and in attending on the ordinances and services of the sanctuary. I shall ever remember them with the deepest interest; and may the Lord reward them seven fold into their bosom.

I now turn to Grand Gulf. Since my return my public services have been very irregular, partly on account of the weather, but more especially in consequence of the house being occupied by Presbyterian preachers. I have also officiated twice in Port Gibson: visited several families, and consulted them on the probability and possibility of holding regular services there on Sunday evenings. The Presbyterian and Methodist preachers both say they wish we would send more forces into this country, as there are some who will not attend their services, but who would attend ours. Our prospects of building a church are not very favorable at present, yet I trust we shall succeed. At the last meeting of the vestry I pressed the matter, and gave them reason to believe that I intended to leave if they did not proceed with the building. We did not resolve to build; but we appointed a Committee to draft a plan and to make a probable estimate of the cost.

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#### ALABAMA.

FROM THE REV. PAUL TRAPIER.

*Charleston, S. C., Dec. 18, 1837.*

In the course of the last summer, a lady of this city, a devout communicant of one of our churches, went to spend some months with relations of hers in the town of Lafayette, in Chambers county, Alabama; and on her return to us she reports so interestingly of the place, that I am induced to draw your attention to it, under a conviction, shared by many others, that it offers an opening for the labors of a Missionary. The town is of but recent origin, having sprung up since the removal of the Creek Indians; but there are in it already not less than two hundred families. Most of these are of other denominations—but many of them would be willing enough, it is said, to attend the services of an Episcopal clergyman,—the rather too, from there being at present among them no settled minister of any persuasion who gives his whole time to the duties of his office. The opportunities for public worship are indeed few, and for pastoral intercourse still less frequent. In evidence of the readiness with which our Church would be welcomed, you will allow me to give you a few extracts from letters of the friends of the lady I have mentioned. She collected at least seventy Sunday scholars soon after her arrival at their house, and taught them

through the summer on the plan of our Sunday schools in this city. The parents were not only willing but pleased that they should learn our Catechism, and in several instances very warm admiration of our Prayer Book was expressed. On occasion of the Rev. Mr. Cairns of Columbus, (Geo.) holding service there many assured him and others, of their satisfaction with the peculiarities of our mode of worship. The children entered into it very readily, and their behavior in the Sunday school afforded such indications of an interest in the instructions imparted, that on her return to this place, the lady just mentioned, sent them in token of her approval a number of Prayer Books. These she is informed by her correspondent, were gladly received, and will, it is hoped, prepare the way for the living teacher. The minds of the children are already, prepossessed in favor of the Church. The gentleman with whom this lady lived writes as follows :

“ Meeting my friend, Mr. F., I found that between us the one hundred dollars’ salary was at once supplied.” “ If the minister come, he will be assisted, and the prospects are exceedingly fair.”—“ A good family from P. are settling,—Episcopalians,—and we confidently expect others to join us, communicants as well as congregation. If the Church can send us a Missionary of the proper character, we feel confident of success and of taking him under our own care after the first year.” “ We will make an arrangement for his board the best in our power.” “ Observe, there is no regular stationed minister here exclusively devoted to his calling. The people are knowing and inquiring, and we hope, unprejudiced against the Church. Mr. H. received his Prayer Book with pleasure.”

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FROM THE REV. THOMAS A. COOK, MISSIONARY AT FLORENCE.

*Florence, Jan. 6, 1838.*

It was my design to have resigned my present station before this time, and to have gone either farther south or into Tennessee; but I thank God that he has, in a great measure, overruled the circumstances which appeared to make such a step necessary. He has also made my way plainer and more easy, for which I cannot be sufficiently thankful. A circumstance happened in June last which had almost buried all my hopes. A weight of seven hundred pounds attached to the town clock broke loose from its hold, and burst through into the very area of the court-house, where our congregation had but a few hours before been assembled. It did appear as if God was illustrating, by a fearful example, the sermon preached that day by his unworthy servant. I had been called upon to dwell much on the uncertainty of life, and it is probable that some who forget the sermon may long remember the illustration. I hope soon to have a congregation organized in Tuscombria.



## FLORIDA.

FROM THE REV. ROBERT DYCE, MISSIONARY AT KEY WEST.

*Key West, Jan. 1, 1838.*

Since the date of my last communication in June, the vestry urged me to take a little relaxation during the warmth of our summer, as they thought my professional duties would be prejudicial to my health if persevered in without intermission. In consequence I suspended my labors for about six weeks during the months of July and August, and made a short excursion to the north. During this time I experienced many blessings which call for gratitude to the Supreme disposer of all things, and afford me encouragement to prosecute my Mission in the service of the Committee. Since August the congregation is more numerous and respectable, and I have the satisfaction to report, that the people are becoming uniformly well disposed to the Church; a visible improvement has taken place in their moral and religious dispositions. I am induced to believe that my mission has proved useful, and rely on the favorable disposition of the Committee for their approbation. I am duly impressed with a sense of my good fortune in being placed in such a situation and am thankful to Almighty God for the advantages I enjoy. The Church has extended her influence; many persons of different persuasions have already united with her in worship, and now belong to her communion; my opportunity of doing good is enlarged; my obligations to perform it are increased; the cause prospers; and it affords some consolation to the heart which takes an interest in the eternal welfare of its brethren, to mark the anxious desire for religious knowledge which is beginning to prevail here, and the cordial welcome with which I am every where received. At the same time it must be a peculiar satisfaction to all who have aided in the work to know that they have been the instruments, in the hands of Providence, of conveying to their fellow citizens those divine truths which they acknowledge to be the source of all future hopes—and the absence of which is lamented by the desolate exile as the bitterest misfortune of his lot. It is difficult to describe the joy and gratitude with which some of the people listen to those prayers and join in that form of worship to which they had been accustomed in their early days. “The Lord has much people” in Florida; and it is to be hoped that, ere long, “great will be the company of the preachers.” The harvest, truly, is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.”

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FROM THE REV. CHARLES JONES, MISSIONARY AT APALACHICOLA.

*Apalachicola, Jan. 3, 1838.*

In consequence of the low state of the Chattahoochee river, I did not arrive here until the beginning of December. The prospects of our Church in this place, so far as I am able to judge,

are very encouraging. The proprietors of the land have given us a building lot, in a most eligible situation: nearly three thousand dollars have already been subscribed for the erection of a church; and I hope before the business season closes, that enough more will be added to warrant us in commencing the undertaking next winter. It was my original intention to urge on the people the necessity of beginning to build at once; but on consulting some of the leading members of the vestry, I found it to be their opinion, that as Apalachicola had suffered during the past year, not only from the general depression of business, but also from a tornado and from fire, it would be advisable not to circulate the subscription any more, until the spirits of the merchants became elevated by the transaction of business. We, at present, meet for worship in a room, capable of accommodating about one hundred and thirty people. Our services were, from the first, well attended, but the attendance is now so large as to render it uncomfortable; the vestry are therefore about to fit up a room in a store, which will contain a congregation of twice the present number. The attendants on divine worship behave with great decorum, and unite generally, and with an appearance of devotion, in the services of the Church.

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## FOREIGN.

### GREECE.

FROM THE REV. J. H. HILL.

*Athens, Dec. 20, 1837.*

I have nothing of special interest to say about ourselves at this moment, except the steady increase of our schools, and the remarkable interest which our domestic institution is exciting all over the country, and beyond the borders of Greece; applications are coming in from Constantinople, from Moldavia, from Asia Minor, &c., for us to take under our care the daughters of rich Greeks, and educate them as we think best. We have actually three from those countries, (one from Bucharest, and two from Constantinople,) who have been sent to us expressly to be brought up by Mrs. Hill. Here, in Athens, the parents of several of our pay scholars, among them the most distinguished Greek families in the country, are persevering in their applications to us to receive their daughters altogether under our care. It is perfectly astonishing what an immense influence it gives us to have opened such a school as the pay school. Were we not limited by absolute impossibility of finding apartments sufficient, we could have double their number. There are now in that school 60 pay scholars; there are in the great Missionary schools 550 scholars of both sexes, and under our own roof we have 26 girls; of whom 12 are government pensioners, eight are our own pensioners, and the rest pay boarders, [in all 630.] Under our roof, including our own family, the above mentioned girls and servants, we have



now 40 souls. We have a most interesting religious service in Greek every Sunday evening, in our parlor, which is attended by all the members of our own family who are old enough to comprehend it, and by our teachers, male and female. We have the pleasure too of seeing occasionally the parents of some of our pupils. We have lived down all opposition. No one now even dreams of opposing us. Even our enemies are at peace with us.

I have just received a most interesting letter from our dear brother Southgate, dated Tebriz, 12th September.

We have now the pleasure of having under our roof as a guest, the Rev. Professor R., formerly of Andover. He is on his way to Egypt and Syria, and leaves us on the 23d. We are much gratified with this visit from so excellent a person.

Mrs. H. is as well as usual, somewhat feeble however. Miss B. and Miss F. M. perfectly well.

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FROM THE REV. GEORGE BENTON.

*La Canée, Crete, Oct. 27, 1837.*

The excitement has died away, and all things go on smoothly respecting the school. Experience has taught us that a straight, onward course, and firm decision of character and purpose, will accomplish more within the short space of a few weeks than months of negotiating. And we daily gain on the confidence of the people, and by the grace of God have reason to hope we are laying a solid foundation for the Mission. Time, patient and persevering labor, are required to effect it. The last time I transmitted to you the number of children, it amounted to 80. There is an increase in the two departments of 52, [in all 132.] This, though not very rapid, is rapid enough for us, considering their utter ignorance of every thing with which they come to the school.

Nov. 10. Although a twelvemonth has not yet elapsed since we first set foot on the shores of Greece, we have, by the blessing of God, surmounted very serious obstacles cast in our way, commenced the operations of the Mission, and have all things going on in prosperous operation, both with respect to religious instruction as far as the advancement of the pupils will permit, and to the common branches of education. The fears of proselytism, raised soon after our arrival, have entirely subsided, and the effects of our labors may already be seen in the more orderly conduct of the children, and in their more regular attendance on all the duties of the school, and at church. They receive regularly instruction in the divine truths of the gospel, and have explained to them the practical and spiritual bearing of the lessons, which are read every Sunday in the Greek church. The priest, who busied himself most actively against us, after spending some time in one of the school-rooms, examining the cards, and seeing some of the classes go through with their lessons, turning round,

said, "the more I spoke against the school, the harder I prayed it might succeed."

None of the pupils, with three exceptions, are rayahs, [subjects of the Sultan.] I have taken into the school the son of a Greek priest, who is a rayah, because I could not withstand his entreaties. Another rayah child is the son of a Greek, residing in the city, who importuned me till I told him his child might come. So anxious was the father that his son should be admitted, that he begged the Bishop to give him a letter, requesting me to grant that favor. The third exception is a girl, who comes every day from Haleppa, a small village, about a mile and a half distant from the city. If we would receive the rayahs, we should be immediately overrun with children.

The house we now have, is situated in the extremity of the city, and at the entrance of the port. The situation is the healthiest and pleasantest in all the city. In summer, it is cool and delightful, and enjoys the sea breezes; but in winter, it is also exposed to the furious winds, and will be cold in its present state, but by proper repairs, may be made comfortable. The house, with the small garden attached to it, I have been told, can be purchased for about \$1500.

Some have objected to the situation of the house, because it is at the extremity of the city, and in bad weather too far for the little ones to come. Thus far, however, we have not found this to be the case; all the children have been punctual to a scholar, during the fourteen or fifteen days rain which we have had; and one little boy, hardly five years old, gave it as his reason for coming through the rain, "that there are two ladders to heaven; the one is the school, and the other the church."

In a city, which contains about 1500 children of an age fit to come to school, 300 or 350 are but a very small portion to come within the influence of religious instruction, which is all our house can be made to accommodate, in case the Committee should be willing to secure it for the Mission, and authorize me to make the various alterations and repairs. There are no schools of any consequence in the city. The Turks have two small ones in different parts of it, in which the children only read and write the Turkish character; and as I have previously informed you, the Jews have a small school, in which their children are only taught to cantilate the Hebrew. As respects the Greeks, they are absolutely doing nothing. They are waiting to send their children to the Mission school. This I know to be a fact. They all say "the Mission school will be enlarged, and all restrictions taken off, and we wish to send our children there."

I hazard the assertion with confidence, that beyond the limits of my own library, an entire copy of the old and new testaments is not to be procured here. I know this to be a fact as regards the Greek church in this city. I have learned on inquiry, that the Church has only the regular lessons appointed to be read, which comprise but a small part of the whole. The Book, con-



taining only the portions of the gospels, costs here about four Spanish dollars, and those containing the lessons from the Acts of the Apostles, from the Epistles, and from the old testament, in the same proportion, a price which puts them beyond the ability of the majority to purchase. Whether it comes within the province of the American Bible Society to furnish Bibles and testaments in the original Greek, I am not prepared to say. I have already written for some Bibles and testaments in French; if the plan of opening a French school goes into operation they will be much wanted, as well as some of the French tracts and spelling books published by the A. Tract Society.

In the spring also I intend to open a distinct infant school if providence permit. We have in fact already begun on a small scale with about twenty or twenty-five of the younger children, both girls and boys, in the female department; but the system of oral instruction in the same room with the larger girls, very much impedes their progress; and for reasons already stated, I have not yet provided a separate room. I wrote last winter to some of my friends, stating my wants, and among them an infant school apparatus, and have also since written on the same subject; but to my great disappointment, none of my wants have yet been supplied, nor any of my calls responded to. To us such things at present would be of inestimable value, and in America they cost but a trifle.

From among those who come to the school, we selected two girls who are the most advanced, and appear the most talented, to be the future instructors in the infant school. We are accordingly teaching them the system;—they are required to remain each day after the school is dismissed, to learn the lessons they are to teach the little ones next day. This is a laborious task, but it is the best course we can adopt at present. They are meritorious girls, and by the grace of the Holy Spirit on the instructions given them, they will become useful teachers in the school. They show their zeal by coming early in the morning and staying until night-fall. We have taken into our family an orphan girl on trial. If she prove deserving we shall keep her, with a view of making her a teacher in the school at some future period. She has been two years at a little school in the city without learning to read, but I am happy to say that now she reads tolerably well and acts as monitor over some of the smaller classes. She comes regularly every Saturday evening to Mrs. B. to recite from memory, the portions of scripture read in Church the previous Sunday.

I am about to take into the school, a girl from the neighboring village of Haleppa, for a few months, in order to instruct her in the art of teaching, that she may open a little school for the girls of her village. I have offered to furnish books, cards, &c., and the English consul, who takes a great interest in our success here, will see that she is provided with a suitable room, benches, &c.

I have received an invitation to open a school at Candia. "All

the children," writes a gentleman from that place, "are ready to flock into it." The metropolitan teacher in the school at Candia, who boards at the Archbishop's, has offered to resign his station if I will give him a place in the mission here. The children of Crete are like lambs which have no shepherd—give me, I pray you, the permission and means to gather them into the fold of Christ's flock.

*Dec. 23.* Our school is the wonder of the city, and almost daily some one comes to see it. Here I cannot help remarking on the singular turn of the Greek priests towards us: and if matters go on in the same course, every thing bids fair that they will advocate it as strongly as they have opposed it. The same priest who cursed us in the summer, now blesses us, and has spoken publicly in the Church in our favor.

I have observed by the last numbers of the Spirit of Missions, that Salonica is not yet filled. I hope the Lord will soon raise up some one competent to fill the station; some one who possesses all the meekness of the christian religion in his heart, with no common share of prudence and circumspection. Should any difficulty arise with the Greek priests or with the Turkish government, the harmlessness of the dove, the wisdom of the serpent and the full strength of christian principle will be required to carry him through. Let whoever goes, settle all matter between himself and his God, that the course he will pursue, shall be perfectly upright and open, and let him adhere to it unflinchingly, though with all proper respect and deference to the local authorities.

I can give you no better proof of our prosperity and the encouragement we feel in our labors among this people, than by sending you the list of children in each department.

Male department,	90 Boys.
Female do.	66 Girls and infant children.

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Among this number are the rich and the poor, the Jew and the Greek, the sons of consuls and the sons of the poor peasant.

The rayahs come into the school, one by one, though it is not known publicly that I will receive them at present. Yesterday a Turkish Aga come to me and inquired if he might send his boy to the school. I told him to send. I think this the best mode; let them drop in one by one. God has thus far overruled all for good, and let us still put our whole trust and confidence in him who maketh the wrath of men to praise him. So long as the priests do not foment any fears among the people and trouble the local authorities about the school, it is not to be supposed that the government will at all interfere. And now that we have the mission in prosperous operation, I do not fear any thing that the priests can do. What trials God in his providence may have in store for us, mortal man will not presume to say; whatever they



may be, I pray him to give us strength to endure them with calm fortitude.

We are all in good health, and wish the coming new year may be a happy one to you all, and abundantly blessed by God in the furtherance of the gospel.

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#### PERSIA.

Mr. Southgate, in transmitting a narrative of the German mission in Persia, &c., says, "It is but a bare skeleton; if time had permitted, I might have given it life by interspersing some of the very interesting incidents which have occurred in the history of the Mission. It was furnished by the Rev. Mr. Wolters, who has labored both at Shoosha and Tebriz, and of course is perfectly acquainted with the history of both Missions. He is an intelligent, humble, devoted man." It would appear that Mr. W. is about to transfer his labors to the mission of the Church Missionary Society at Syra.

#### THE GERMAN MISSIONS TO THE MUSSULMANS OF RUSSIA AND PERSIA.

The efforts of the Basle Missionary Society in behalf of the Mohammedans, commenced in 1821, and were at first directed to the Mussulmans in the Russian Provinces of the Caucasus. The Rev. Messrs. Dietrich and Zarembo were despatched in 1821, and proceeded first to St. Petersburg, where they readily obtained permission from the Emperor Alexander to establish a Mission wherever they might choose, accompanied with a writing requiring for them the protection and aid of the provincial authorities. Thus encouraged and protected, they proceeded to Astrachan on the Caspian, for the purpose of engaging in the studies preparatory to their future labors. There they were joined by three other Missionaries from the Basle Society. While pursuing their studies, they had frequent opportunities of intercourse with Mussulmans, both Turks and Persians, and their private efforts for their good, seemed to be not wholly without success. Among those who visited them, was a young Persian of superior abilities, who was at first a virulent opposer of christianity. Happily he was brought into frequent contact with the Missionaries and the truths of our religion were often the subject of discussion. The seed did not fall into a barren soil. He became a sincere inquirer, and at length, as it was hoped, a true believer in Christ. The Missionaries received the strongest personal evidence of his piety, and from being a haughty opposer, he became a valuable and endeared brother. Nor was the profession of his new faith unattended with trial. He was persecuted by the Mussulmans, and even thrown into prison, through the agency of his own father. But he still remained firm, and desired to receive the sign and seal of his faith in baptism, to which sacred ordinance he was finally admitted by the Scottish Missionaries at Astrachan, when he exchanged the name of Mohammed Ali to that of Alexander Kassam Beg. This interesting young man afterwards became Professor of Arabic and Persian in the Russian Univer-

sity at Kasan. Here he was separated from the society of pious friends, and doubtless exposed to influences unfavorable to his growth in grace. For some time, however, he seemed to maintain his former warmth and devotedness. His letters to the Missionaries were filled with the brightest evidences of christian feeling, a renewedness of heart. By degrees, however, they became less frequent, and were at length wholly discontinued; and now while there is no reason to doubt the truth of his conversion, there is too much ground to fear that he has degenerated into a worldly minded profession.

While they were at Astrachan, the Missionaries distributed copies of the New Testament and Tracts freely, which were sometimes received with gladness, and sometimes rejected.

*Shoosha.*—From Astrachan the Missionaries went to Tiflis, where they had an interview with the Russian Commander-in-Chief. The earliest plan of their mission had been to select a site for a colony, and people it with pious families from Germany. This project, however, was considered impracticable by the Commander-in-Chief, and therefore abandoned. Shoosha was at length fixed upon as their first station, and thither the Missionaries, three in number, proceeded. There they continued for a time prosecuting their studies, and gradually introducing themselves to an acquaintance with the people. Conversation on religious subjects was also early attempted, and books distributed. They were often visited by Mussulmans and repeatedly by the same individuals, sometimes coming singly, and sometimes in companies to their houses. With them the grand truths of the gospel were always the prominent topics of conversation. The aim of the Missionaries in their interviews, was uniformly to press home upon their visitors, their deep spiritual wants, and their need of a Saviour. They were, however, often compelled, though unwillingly, to engage in disputation. Objections, particularly to the authenticity of our modern scriptures and the divinity of the Saviour, were frequently brought, which must needs be answered, or their hearers would imagine that no answer could be given.

Besides their private interviews, the Missionaries went into the Bazaars and public places, openly preaching the gospel wherever they found hearers. They also made extensive journeys among the adjacent villages, both for the purpose of investigation and preaching. In all their labors they were subject to no restriction, and met with no open opposition. Sometimes indeed a fanatical Mussulman would attempt to rouse the people against them. Sometimes their preaching was received with scorn, sometimes with indifference. At others, many were ready to listen with apparent candour and good feeling. This security in their labors was doubtless to be in part attributed to the protection from government with which they were favored. They were even suspected by some of being agents of the Emperor, a sus-



picion which brought from them a "call," or proclamation to the Mussulmans, distinctly declaring their character and design. This paper was at first distributed in manuscript, and afterwards printed both in Turkish and Persian. It disclaims on the part of the Missionaries, all political connections and motives, and affirms their single object to be the promulgation of the gospel of Christ among the Mohammedans.

Besides their other labors at Shoosha, much of the time of the Missionaries was employed in preparing books in the native languages. Some of the most important of these were compilations from scripture, translated into Turkish by Mr. Zarembo. The Turkish of these regions, you are doubtless aware, differs considerably from the language of the Osmanlies. Besides, it contains no books, and is not even a written tongue, excepting a very limited use of it in the Arabic character by some of the governors of the provinces. The compilations of Mr. Zarembo consisted of translated extracts from such passages of scripture, as were deemed best adapted to Mussulmans. They were intended to be used as school-books until the translation of the Bible should be completed. Mr. Zarembo afterwards succeeded in finishing an entire translation of the New Testament, which had been partly revised by Mr. Pfander, when the mission was suddenly destroyed by order of the Emperor. In addition to their works, five religious tracts were prepared. Three of which, from the English, were designed to convey truth in the simple form of narrative or parable. Of the other two, one contained forty-one of such passages from the Koran as were often referred to by the Mussulmans in their discussions with the Missionaries, and the last was a letter from one of the Missionaries to the Mushtehed of Shoosha, occasioned by the recurrence of a superstitious usage of the Mussulmans.

Another of the volumes prepared by the Missionaries, was a translation from the English, of forms of prayer for every morning and evening of the week. It is an interesting fact, that this translation was undertaken at the request of a young convert to christianity.

The last, and excepting the translation of the New Testament, the most important work prepared by the mission, was one by Mr. Pfander, designed to convey the evidences of christianity, and to disprove the claims of Islamism. This volume, which forms a respectable octavo, has been printed in Persian, and since revised by a learned Mussulman of Tebriz, who treasured up some of its arguments with which to trouble the Mollahs of that city. It is a more interesting fact, that it has been the instrument of confirming a young inquirer in the belief of Christianity. The volume also exists in a Turkish manuscript.

In 1833, the Missionaries opened in Shoosha, a school, for the instruction of Mussulmans, under the superintendence of Mr. Sproemberg: the project excited no opposition, and the pupils,

from ten to twelve, were readily obtained. All of these were young men, the parents fearing to send their smaller children, lest their tender minds should be imbued with Christian doctrines. The Russian New Testament, and scriptural compilations in Russian, were daily used in the school. The latter were used by the first class, and each one wrote a few original remarks upon what had been read. The second class instead of writing, were questioned upon the subjects of the lesson. Besides the scriptures, arithmetic, geography and history, were taught in the school. I regret to add, that the institution did not long continue, The health of Mr. Spromberg having failed, and no other one of the Missionaries being acquainted with the Russian language, the school was necessarily abandoned.

Soon after the commencement of their labors, the attention of the Missionaries had been strongly drawn to the Armenian population, by which they were surrounded. Many among their people had received them with open arms, and had earnestly entreated them to establish schools for their benefit also. "Why," they asked, "do you pass us by and go to the Mussulmans? we are no better than they, and we have, as Christians, a stronger claim upon your charity." Such words as these, and the evidently deplorable state of the Armenians and their clergy, excited a deeper interest in their behalf among the Missionaries, and led to farther inquiries, which at length resulted in their setting apart one of their number, the Rev. Mr. Dietrich, to that people, and with him the Rev. Mr. Haas was associated, in 1826. The other Missionaries continued their labors among the Mussulmans as before. They were seldom met by the objection, said to be so common in the mouths of the Mohammedans, drawn from the influence of Christianity around them; and when they were sometimes pointed to the superstitious practices of the Armenians, it was always sufficient for them to declare that such practices were contrary to true Christianity and forbidden in the gospel.

The mission to the Armenians did not prove so successful as was anticipated; the bigoted opposition of the clergy, who had at first encouraged the undertaking, soon involved it in troubles, against which it struggled till 1832, when it was finally abandoned.

The other department of the Mission continued till 1835, when it was suddenly swept away by an edict of the Russian emperor.

The principal ground of this edict, as stated in it, and as was expressly declared in another official communication of the same character to the Scottish Missionaries, north of the Caucasus, was, that the Missionaries, "having deviated from their proper limits, had directed their views to the Armenian youth." Now this deviation from their proper limits, had been originally made, with the express approbation of the Russian government, and had entirely ceased to exist three years before the royal edict, professing to be occasioned by it, was promulgated.

At Karass, north of the Caucasus, a mission of the Scottish



Missionary Society had existed since 1806. Another had been established by the Basle Society, after the commencement of their mission in Georgia, and was now occupying two stations. Both these missions were designed to operate upon the Tartars of that region, who are Mussulmans of the Soonee sect. For nearly thirty years the gospel had been freely preached to this numerous people, and although the number of conversions had not been great, the Missionaries were still pursuing their labors with high hopes. A second imperial decree involved both these Missions in a common ruin with that of Shoosha. The pretext was of a similar character, and alike unexpected. Thus terminated the first and most promising effort that has ever been made for the conversion of the Mohammedans, terminated by the arbitrary act of a Christian power,—a power too, which, in its frequent wars with its Mohammedan neighbors, has uniformly avowed its highest ambition to be the extension of the Christian faith.

*Tebriz.*—Let us now turn to contemplate another scene. Upon the abandonment of the Armenian Mission at Shoosha, in 1832, the Rev. Mr. Haas came to Tebriz, with the design of commencing a mission among the Armenians of that city, and also, with the view of establishing a school among the Mussulmans, and distributing the scriptures in Persia, as far as was practicable. The bitter hostility of the Armenian clergy soon frustrated his benevolent intention towards that people, and compelled him to turn his undivided attention to the Mohammedans. He began, by opening a school, for young men, which increased in number, during the first year, to twenty; and at one time, included among its pupils, the governor of Tebriz. The presence of the royal court at Tebriz, the favor with which European learning was regarded by Abbas Meerza, then heir to the throne, and the novelty of the institution, gave it at first an impulse, which did not long continue.

The court was removed to Teheran, Abbas Meerza was cut off by death, and the zeal of some of the pupils was cooled by the unexpected difficulties which they met in the road to learning. From these causes the number was gradually reduced to ten, at which it stood when the mission was dissolved.

The languages taught in the school were French and English. In both, the New Testament was the principal, if not the only text book; whole passages and chapters were committed to memory by the scholars. It was also a favorite exercise to translate them into Persian, and then to re-translate them into French or English. One of the scholars, more advanced than the others, had begun to read works of science, and had translated a part of an English geography into Persian. This translation was afterwards laid at the feet of the Shah, who declared himself delighted with the work, and ordered his vizier to call Mr. Haas to Teheran, an order which was never executed.

*(To be Continued.)*

## MISCELLANEOUS.

*Sermon before Dingarn, Chief of the Zoolahs, S. Africa.*—The perusal of Captain Gardiner's account of the Zoolu country will have awakened an interest in its savage and ferocious Chief, and in the missions now projected to that people. The Rev. Mr. Owen, of the Church Missionary Society, has reached his mission, and mentions the appointment of two chief towns by Dingarn as stations, one being in lieu of that formerly appropriated to Captain G., but now occupied by the American Missionaries to the same country. The following is an extract from the account of Mr. Owen's first sermon before Dingarn and his household. After enlarging upon the character, miracles and death of Christ, Mr. O. writes :

I then glided into the solemn description of the last judgment, contained in the words, *When the son of man shall come in his glory, &c.* After I had read a few verses, Dingarn said he wanted to have the word more explained. I then enlarged on every clause in this description—the design of Christ's second coming—the glory with which He would come—the throne on which He would sit—and all nations appearing before Him. He asked what sort of a throne. I said “a great white throne.” He asked who were they that should rise up again—where they would stand—how they would be able to rise up—whether we, pointing to his women, shall rise again—what bodies we shall come with—whether the same bodies that we have now—whether we should see one another and know one another again. Some of these questions he repeated; and I gave such answers as the scriptures furnished me with. He seemed to think it incredible that the dead should be raised again, not knowing the power of God. Finally he said, Why do not the dead get up now, that we may see them? to which I replied, that God had appointed the day, and now He commanded all men every where to repent. I read also a part of the 2 Peter iii., concerning the last day, and am persuaded that though he does not believe, yet he cannot venture to deny the truth of the resurrection. Who can tell what reflections may rise in his mind; and how the Spirit of God may by means of this doctrine and the conclusions to which it may lead him, strive with his soul till he be brought to repentance, and to such a state of mind as will prepare him to receive the gospel?

The next day, Monday, he sent for us early, and looked at my presents, with which he was much pleased, though he said little. He then gave me leave to look out for a site for a mission station at Congella.—*Miss. Reg.*

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*Language of the New Zealanders.*—It will scarcely be credited when stated, that the New Zealanders have a distinct name for every tree and plant in their land, of which there are six or seven hundred or more, different kinds. I was perfectly astonished, though I ought not to have been so, when a celebrated botanist, Baron Hugel, paid us a visit, and made a large collection of plants. We had a native to tell us their names; he gave the names of all without exception, and that too, with little hesitation.



Some of these plants were so very small, that it might have been supposed that they would have escaped the notice of an individual. But it was not so; not one could be introduced, however minute, or whatever might be the hidden situation in which it had thriven, but a name was found for it: and lest it should be thought that this man was coining names, another native was called in, the following evening, just as the plants were being placed in fresh paper; and with one single exception, out of three hundred specimens, he gave the same name to each, as had been given the night before.—*Yates' New Zealand.*

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*Du Ponceau on Chinese Writing.*—The author here presents us with a lexicon of the Cochin Chinese, with definitions in Latin, from a MS. of Father Morrone, Missionary of the Romish Church to that country. Mr. Du P. accompanies the lexicon with his views on the Chinese written character. The question is an important one, whether a language spoken by one third of the inhabitants of the world, partakes, in its written character, of mystery, or whether its great principles are precisely the same with those of other languages, and its attainment made a matter of common sense, united with sufficient industry. It is hoped that Mr. Du Ponceau's work, published under the auspices of the American Philadelphia Society, of Philadelphia, may throw much light upon the subject. The question at issue we give in the words of this author.—ED.

"The general opinion which prevails, even among those most proficient in the Chinese idiom, is, that the system or mode of writing, which is in use in that country, is an ocular method of communicating ideas, entirely independent of speech, and which, without the intervention of words, conveys ideas through the sense of vision, directly to the mind. Hence it is called *ideographic*." "This is the idea entertained of it in China, and may justly be ascribed to the vanity of the Chinese literati. The Catholic at first, and afterwards the Protestant Missionaries, have received it from them without much examination." "This opinion has naturally led to that of the Chinese being an universal language, conveying ideas directly to the mind, and which might be read alike in every idiom upon earth, as our numerical figures and algebraic signs are." "In proof of these assertions, it is said that the Chinese writing is read and understood by nations, who cannot speak or understand one word of the spoken idiom, but who make use of the same characters.

"I endeavor to prove that the Chinese characters represent the *words* of the Chinese language, and ideas only through them.

"That the Chinese system of writing is not as has been supposed, ideographic. That ideographic writing is a creature of the imagination, and cannot exist but for very limited purposes. That all writing must be a direct representation of the spoken language.

"I can easily comprehend how Chinese books and writings may be read by those who cannot speak the language. There are many persons in this country and elsewhere, who can read French, Italian, or German, without being able to converse in those idioms."

## EDITORIAL DEPARTMENT.

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EPISCOPAL VISITATION OF THE SOUTH WEST.

The letters of Bishop Kemper in our last number, and of Bishop Otey in the present, will have apprized our readers of the character of the contemplated visitation of the extensive region of the South West. We sincerely regret to learn, that sickness compelled Bishop Otey reluctantly to return home almost immediately after setting out. Bishop Kemper proceeded, and by the last information, was engaged in visiting Mississippi and Louisiana. One result of this tour, above that of the performance of Episcopal services immediately required, will no doubt be to show the Church the strong and urgent need of Missionary services in the whole of the South West.

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INDIAN MISSIONS.

It will be seen by the Proceedings of the Domestic Committee, that they have directed their attention to the condition of the Indians in the 'Western' or 'Indian Territory,' and have under consideration the propriety of endeavoring to establish one or more Missions among them. Much important information has been laid before them; an abstract of which will be given in our next. The measures submitted, are inceptive, and introductory to this work, should Providence open the way.

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FUNDS OF DOMESTIC COMMITTEE.

We call attention to the fact that the Treasurer of the Domestic Committee needs, over and above his receipts up to the 15th of March, about \$2000, to be able to meet the obligations of the Committee, due on the first of April inst.

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PERSIA.

Rev. Mr. Southgate writes from Teheran, 4th Nov., that, if prospered in his journey, he shall expect to reach Constantinople on his return, during the coming summer, where he will again require some time in concluding his inquiries preparatory to his return home.



## LETTER TO THE PAROCHIAL CLERGY.

The following letter has been addressed, post paid, to all the parochial Clergy :

*New-York, March, 1838.*

REV. AND DEAR BROTHER ;

Instructed by the Domestic and Foreign Committees of the Board of Missions of our Church, we severally present for your serious attention the following statements.

## CHURCH MISSIONS.

## DOMESTIC.

The Domestic Committee are gradually extending their operations. Under a solemn sense of their obligation to discharge their trust for the best good of the Church, they feel that duty requires this extension at their hands. They rely in faith, upon the Clergy and the Church at large to sustain them. In the Domestic Department the number of Missionaries is FIFTY-SIX. Teachers, FIVE. Total, SIXTY-ONE.

SEVEN (five being teachers) are at the Indian Mission Stations.—Expenditure, \$3000 per annum.

FIVE Missionaries are in New-England.—Expenditure, \$1300.

TWELVE are in Ohio, Michigan and Wisconsin.—Expenditure, \$3000.

The Committee are desirous of being enabled to send more Missionaries to this section, especially to Wisconsin, where they are greatly needed. Only one of the above number is in that Territory, now containing 50,000 inhabitants.

SIXTEEN are in Indiana, Illinois and Missouri.—Expenditure, \$7000.

This number should be greatly increased. Bishop Chase writes with reference to some vacant stations, "Never was there greater need of help than now. All that has hitherto been done will, to all human view, be lost, if aid be not soon afforded." Bishop Kemper writes, "Every where I behold extensive harvests with very few reapers ; and now I solicit—I implore—nay, I demand of the Church, by virtue of my office and in the name of my divine Master—I demand some additional, able and devoted laborers. If the church wishes me to work faithfully and steadily, you must—indeed you must strengthen my hands, by sending me more clergymen."

TEN Missionaries are in Kentucky and Tennessee.—Expenditure, including appropriations for two more, \$3000.

THREE are in Georgia and Florida.—Expenditure, about \$1000.

EIGHT are in Alabama and Mississippi.—Expenditure, \$2500.

There are no Missionaries in Louisiana or Arkansas, though several are greatly needed.

General expenditure, about \$3000, and for outfits to Missionaries from \$1000 to \$2000; making the whole expenses of the Department at present about \$25,000 per annum. The receipts for a large part of the present official year have not been equal to three-fourths of the current expenses.

The Committee have nearly forty vacant stations, which it is important they should early fill. If appointments should be made to supply them with Missionaries during the coming year, the expenses of the Department would amount to about \$35,000. Most of these vacant stations are in the Far West; where, in many cases, every month's delay in supplying them with ministerial services, is a year's delay in the final establishment of the Church in them.

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#### FOREIGN.

In full view of her own necessities, our Church has cast the eye of christian compassion and faith over the desolations of heathenism, and ventured to obey the call of perishing millions, and the touching command of her Saviour, "*Go ye into all the world, and preach the Gospel to every creature.*" She has entered in faith, that part of the great field, where at the end of eighteen centuries, scarcely a Christian Missionary can be found to each million of an unevangelized world. Our Foreign Missionaries are TEN in number; other laborers and native teachers about THIRTY.

*Africa.* THREE Missionaries and two or three teachers are in Western Africa. At Cape Palmas, the Brethren are forming their first mission post, and calling for help to enter the interior. "Let the Committee bear in mind, (says the Rev. Dr. Savage,) that in order to save their Missionaries now, and shortly to be in the field, more help must be sent—more means must be put into their hands."—Expenses about \$4500 per annum.

*China.* At Batavia and Singapore, THREE Missionaries are preparing to operate, in due time, upon the millions of China; at least to enter the door now open to the one million of native emigrants. A small school of 30 pupils under two teachers is now in its second year.—Expenses about \$3500.

*Greece.* THREE others, with nine fellow laborers and fifteen native teachers, are employed in our three stations in Greece. Beside a Press, as yet in operation, and limited congregations in modern Greek, in English, and in French, there are 800 children receiving a christian education, some of whom are already giving evidence of piety. A light, not easily extinguished, has been kindled in Greece.—Expenses about \$11,500.

*Persia.* ONE exploring Missionary, with prudent but faithful tread, is now in the interior of Persia, (one of the strongest holds of the 150 millions of the Mohammedan faith,) surveying that interesting field. The Committee await the results of his observation.—Expenses about \$1500.

Thus with 40 laborers, God has led us on. The annual expenses of this Department, (including cost of remittance,) are about \$26,500, and something more is needed for steady increase. The receipts for eight months of the present official year, have been less than \$10,000.

And now, Rev. and Dear Brother, the Committee would affectionately address you as the head of a parish, and as such, of a Missionary Association.

The approaching General Convention will close the first three years of the present Missionary movement of the Church. Thus far our Missionaries and teachers have increased from 48 to 101; but the income to sustain them has been uncertain, first increasing two-fold, and then for six months decreasing to less than two-thirds of the latter rate. The Committees have become deeply sensible of the necessity of more systematic parish co-operation. In carrying out her plans of benevolence, the Church, in her present missionary organization, looks onward to the time when every member of every parish shall become *practically*, as well as in theory, an auxiliary in spreading the gospel.\* She has so-

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\* Art. II. of the Constitution of the D. & F. Missionary Society adopted in Convention 1835.

"The Society shall be considered as comprehending all persons who are members of this Church."

Resolution of the House of Clerical and Lay Deputies of the General Convention 1835.

"Resolved, That the minister of each congregation is hereby requested to make known to the members of his congregation, that they are regarded by the Constitution of the D. & F. Missionary Society as members of the same, and



lemnly declared the duty, and reminds the minister that he is the appointed and proper agent in carrying on the work in his parish. In deciding that her own duty as a Christian Church extends to the WHOLE FIELD, she leaves to each one to say, in *what part* of that field his aid shall be applied.

With this high aim, but leaving in your hands, Dear Brother, this labor of love, the Committees, as representatives of the Church in the administration of this work, affectionately request you to lay before your parish, as you may judge best, the nature of the work, the need it has of their prayers, and the obligation to sustain it, so explicitly declared by the Church, and by the Word of God.

In reference to the approaching anniversary of the Board of Missions in June, and the Report they must render to the General Convention in September following, and in order that some data may be ascertained for marking the progress already made, and the prospects for their future labors in the Lord, the Committees are desirous that you may enable them to state what sum may be safely expected from your parish for the year 1838, including what may have been already paid in, and distinguishing, so far as may readily be done, the amount to each Department, and the sources within your parish, from whence derived. *You will readily perceive the value of a due reply to this, (as per annexed form,) whatever that reply may be.* Above all, the Committees would recommend to the fervent and unceasing prayers of yourself and of your people, this cause of our dying—risen Saviour—the salvation of a perishing world, and remind you of the last Article of our Constitution, as adopted in General Convention; the great truth of which is daily unfolding.

Article XIII. "It is recommended to every member of this Society to pray to Almighty God, for his blessing upon its designs, under the full conviction, that unless He direct us in all our doings with his most gracious favor, and further us with his continual help, we cannot reasonably hope to procure suitable persons to act as Missionaries, or expect that their endeavors will be successful."

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are requested to contribute periodically to its funds, as they may find most convenient, and according to their means—the rich out of their abundance, and the poor out of their penury; and that the smallest sum will be received. Each minister, or other person authorized for that purpose, to transmit the amount paid in to him, as soon as possible, to the Treasurers of the said Society."

By order and in behalf of the Domestic and Foreign Committees of the Board of Missions of the P. E. Church,

JAMES D. CARDER, } *Secretary and General Agent of the Domestic Committee.*  
 JOHN A. VAUGHAN, } *Secretary and General Agent of the Foreign Committee.*

#### RETURN TO THE BOARD OF MISSIONS.

Return from \_\_\_\_\_ of the aid to be expected from it, during 1838, in behalf of the General Missions of the Church; and also the probable amount, annually, hereafter.

	For Domestic Committee	For Foreign Committee	REMARKS.
From Collections . . .			
“ Church Offerings .			
“ Associations or			
“ Societies . . .			
Sunday School .			
“ Individual dona- tions . . . .			
“ Other sources . .			
Total for 1838. \$	\$	\$	

Probable annual amount hereafter, \$

N. B.—1. Remittances by mail, when needful, can be made to either Treasurer, for both departments, and the amount for each Committee, being *distinctly stated*, will be paid over accordingly.

2. This Return, it is earnestly requested, may be forwarded to one of the Secretaries by the 1ST OF MAY NEXT.

The following was appended to the copies forwarded to the Clergy of the Diocese of New-York.

The above statement and appeal is earnestly and affectionately commended to the serious consideration of the Clergy and Laity of the Diocese of New-York, in the sincere hope that their response will be cheerful and liberal, and in fair proportion to the importance of the object, and the urgency of the occasion.

BENJAMIN T. ONDERDONK,  
*Bishop of the Diocese of New-York.*

*New-York, March 9, 1838.*

# ACKNOWLEDGMENTS.

## DOMESTIC MISSIONS.

*Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th February to 15th March, 1838.*

### CONNECTICUT.

From Miss Charlotte Beers, of Newtown,	-	-	-	2 00
By the hands of J. M. Goodwin, Esq., Treasurer, one half of monthly collections in Christ Church, Hartford, for the year ending 1st February, 1838,	-	-	-	180 50— 182 50

### NEW-YORK.

From E. F. C.,	-	-	-	2 00
Collection in St. Paul's Chapel, N. Y., February 18th,	-	-	-	180 72
Donation from L.	-	-	-	1 12
Premium on Specie received in Trinity parish,	-	-	-	1 12
Addition to the collection in St. John's Chapel, 4th February,	-	-	-	4 00
From the Young Men's Auxiliary Education and Missionary Society, their pledge for a Missionary to the Oneida Indians, per N. G. Ogden, Esq.,	-	-	-	125 00
From the same, their pledge for a Missionary to Indiana,	-	-	-	125 00
From Mrs. Richard Ray, per Rev. Dr. Bernian,	-	-	-	100 00
From a lady in Tompkins County, through the Rev. Dr. Rudd,	-	-	-	2 00
From the Family Mite box, New-York,	-	-	-	4 56
From the "Christian offerings" of the children of the Sunday School of Trinity Ch., Utica, per Rev. P. A. Proal, rector,	-	-	-	3 50
From the Female Missionary Association of Grace Church, Jamaica, L. I., for Indiana \$50; and for Illinois \$50,	-	-	-	100 00— 649 02

### PENNSYLVANIA.

By the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, received from the Juvenile Missionary Society of the male Sunday School of Trinity Church, Southwark, Philadelphia,	-	-	-	13 34
By the same hands, from Mrs. Catherine Brooks, of St. Paul's Church, Philadelphia,	-	-	-	4 00
By the same hands, from a member of St. Stephen's Church, Philadelphia,	-	-	-	5 00
By the same hands, from weekly offerings of the Parish Association of St. Stephen's Church, Wilkesbarre,	-	-	-	40 00
By the same hands, from a lady in Philadelphia,	-	-	-	2 50
By the same hands, collection in Christ Church, Philadelphia, 21st January, 1838, appropriated for Illinois \$3; for the disposal of Bishop Kemper \$20; and for Domestic Missions generally, \$154, per M. Kempton, Esq., Warden,	-	-	-	177 00
From Mr. Mitchell, of St. Paul's Church, Philadelphia,	-	-	-	5 00
From the Missionary Association of the Church of the Epiphany, Philadelphia, their pledge for one year's support of a Missionary in Illinois, per Rev. Dr. Tyng, through C. J. Aldis, Esq.,	-	-	-	250 00— 496 84

### MARYLAND.

From Mr. O. Kellogg, through the hands of Thomas B. Rutter, Esq., Baltimore, per C. J. Aldis, Esq.,	-	-	-	10 00
Collection in Christ Church, Georgetown, D. C.	-	-	-	40 32
Do. in Christ Church, Washington, D. C.	-	-	-	26 00
Do. in Trinity Church, Washington, D. C.	-	-	-	31 92



From monthly contributions in Rock Creek Parish, D. C.	-	10 00	
From a lady in Baltimore, for the Missionary Station at Galena, Illinois,	-	2 50	
By the hands of the Rev. John Owen, rector of Trinity Church, Washington City, a donation from F. S. Key, Esq.,	-	25 00	
By the same hands, offerings of the Sunday School of Trinity Church, Washington City,	-	7 00—	152 74

## VIRGINIA.

By the hands of Louis Sherman, agent at the Protestant Episcopal Press, for the sale at Fredericksburgh of six copies of "Zerah,"	-	5 40	
By the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, received from the Rev. C. C. Taliaferro, Martinsburgh, being collections in Mount Zion Church, \$16,05; weekly offerings by Mrs. Nancy Conrad, \$6,25; from the Sewing Society \$2,20; and from Mr. Maywell, of the Theological Seminary, Alexandria, 50 cents,	-	25 00—	30 40

## SOUTH CAROLINA.

By the hands of the Rev. Thomas C. Dupont, rector, received from the Sewing Society of the Church of the Holy Trinity at Grahamville,	-	60 00	
By the same hands, received from the Sunday School of the same Church,	-	5 00	
By the same hands, from collections in the same church for three months,	-	8 00	
By the hands of the Rev. Thomas J. Young, rector of St. John's Church, Colleton, the second payment of his pledge,	-	20 00	
By the same hands, monthly collections in St. John's Church \$12,87—loss premium paid for New-York funds, 73 cents,	-	12 14—	105 14

## MICHIGAN.

By the hands of C. C. Trowbridge, Esq., Receiving Agent at Detroit, part of the collection in St. Paul's Church, Detroit, in 1837,	-	50 00—	50 00
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Total receipts for the month, \$1666 64  
 E. E. JAMES SWORDS, Treasurer.

## FOREIGN MISSIONS.

*The Treasurer of the Foreign Committee acknowledges the receipt of the following donations, from 15th February to 15th March, 1838.*

## CONNECTICUT.

Hartford, Christ Church, monthly collections for one year (in part) for Africa \$6; General purposes \$174,50,	-	180 50	
Middletown, Christ Church, Juvenile Missionary Society,	-	5 00	
Northfield, Trinity Church, Christmas offerings,	3 00		
Collection at Clerical Association in Litchfield County,	42 47		
Ladies' Sewing Circle,	4 53—	50 00—	235 50

## NEW-YORK.

Hempstead, St. George's Church, Offerings,	-	2 50	
Jamaica, L. I. Grace Church, for Persia \$50; Greece \$30,	-	80 00	
Newtown, L. I. St. James' Church, Sunday School,	1 25		
Children of a family,	2 40		
Female Missionary Society,	21 25		
Monthly Offerings,	14 53—	39 43	
New-York, Trinity Church, Collection,	-	109 55	

New-York, St. Stephen's Church, Collection, \$100.	Further	
do. \$2,17,—of this \$2,50, for Africa,	102 17	
Sunday School, for a pupil in African Mission, to be called Henry H. Hubbard,	30 25	
Ladies, for Education in Africa,	60 00—	192 42
Do. Zion Church, Collection,	-	40 00
Do. A friend of Missions,	-	1 25
Do. A. S. E. (through the P. E. Press,)	-	1 00
Lithgow, Dutchess County, from a lady,	-	5 00— 471 15

## NEW-JERSEY.

Elizabeth-Town, St. John's Church, from Teachers in Sunday School, for Greece,	-	5 00— 5 00
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## PENNSYLVANIA.

Philadelphia, Christ Church,	-	88 00
Do. Church of the Epiphany, Male Association, for China,	300 00	
Female do. Greece,	300 00	
Ladies' Sewing Circle, Africa,	250 00	
Sunday School, to be sent to Rev. Mr. Hill, for printing Books for Infant Schools at Athens,	115 00	
Individual donations,	35 00—	1000 00
Do. Grace Church, Female Society, for promotion of Christianity,	-	225 00
Do. a member of St. Stephen's Church,	-	5 00
Do. a Lady,	-	2 50—1320 50

## MARYLAND.

Baltimore, Circle of Industry, for Greek Mission,	-	117 43
A lady, for Africa,	-	2 50
Chestertown, Chester Parish, for Africa,	65 00	
Sunday School, to redeem Susan, or any other in the Mission School, Africa,	20 00	85 00
Frederick County, Zion Parish, for African Mission,	-	2 00
Nansemond, ——— Church, collection, for Africa,	5 00	
Rev. R. Prout, do.	15 00	
Major A. Greer, do.	30 00—	50 00
Upper Marlborough, Prince George's County, Trinity Church, Ladies' Society,	89 12	
Annual subscription of said Church, (in part)	47 00—	136 12
O. Kellogg,	-	10 00— 403 05

## VIRGINIA.

Martinsburg, Mrs. Carr, (widow of the late Judge Carr,) for Rev. Dr. Robertson and Lady,	-	100 00
Millwood, from Rt. Rev. Bishop Meade, a legacy of the late Mrs. Thomasia Meade, to be expended in a High School in Africa,	-	1000 00
Do. from do. placed in his hands by a person unknown, for same purpose,	-	300 00—1400 00

## NORTH CAROLINA.

Pittsboro', a Circle of Young Ladies at the Kelvin School, (1835)	15 00—	15 00
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## SOUTH CAROLINA.

Grahamville, Church of the Holy Trinity, Sewing Society, for Africa \$50; China \$50; Crete \$50,	150 00	
Collections in do. for 3 months'	6 81—	156 81
St. John's, Colleton, monthly collection,	12 88	
from a few slaves, for African Mission,	4 44	
Sunday School, for 9 months,	38 12—	55 44— 212 25

Deduct premium, &amp;c.

4062 45

1 75

4060 70